

THE AINOS OF YEZO, JAPAN.

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grave and regarded the foreigners with great reverence. They then raised their hands and placed them on top of their heads and brought their hands down over their faces and beards and uttered a whining noise, ending with a sharp cry like the bark of a dog. 576

I have never seen this ceremony carried out in full, as described, but I doubt not the description is correct, for I have observed both the holding of the hands together and the stroking of the beard. Another form of the ceremony (Pl. CVII) represents the meeting of brother and sister, also from Mr. Greey. 576 593

The man held the woman's hand for a few seconds, then suddenly releasing his hold, grasped her by both ears and uttered the Aino cry. Then they stroked one another down the face and shoulders.

This form did not come under my observation, nor did I witness any such performances as the same author describes in the meeting of father and son.

MARRIAGE CUSTOMS.

The best account of the marriage customs is that given by Dr. Scheube, from which the following particulars are abstracted: the Ainos marry early, the men at about the age of 18, the women at 16; polygamy is permitted, but not much practiced; morality between the unmarried is not very strictly enforced, but children born through such relations are no bar to future marriage. 582 595 836

The marriage customs resemble those of the Japanese. The parents usually select wives or husbands for their children. A young man rarely courts his wife directly, but through a go-between. As soon as the matter is satisfactorily arranged by the latter, the young man sends a portion of saké to the parents of his intended bride. After some time the latter sends a gift of saké and an *inao*, or God-stick, to the bridegroom. This is a sign that the marriage is to take place on the next day. In the evening of that day the neighbors assemble at the house of the bridegroom's parents. The bride comes in company with her parents and the intermediary. They depart about midnight to re-assemble the next morning, and the feasting goes on for 2 or 3 days, according to the circumstances of the young couple, who from henceforth live in the house of the man's parents. 584 585 591

Not many children are born; usually 3 or 4, and more boys than girls. The children are suckled until 4 or 5 years of age. 163 853

Divorces are not common. A man can only send his wife back to her parents by obtaining their consent. 586

BURIAL CUSTOMS.

Burial usually takes place on the day of death or on the following day. The friends and relatives assemble, bringing with them food and saké, which are placed before the body and, after the burial, shared by all in common. The corpse is clothed and placed in a wooden coffin, 764

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844 When the mother has
853 no nourishment for the child during an extended period of time
[292] her breasts are tied by means of a sling of soft cloth to prevent
[208] them from moving to and fro or from flopping down. They also
smear the breasts with the white sap of a plant called pe kara
kina, that is, "a milk-giving grass." Women who possess in-
sufficient nourishment are very rare among the Ainu, according
to their own claims. Ordinarily the Ainu women have more
milk than the child needs, and I have repeatedly seen women
doing away with part of their nourishment or feeding two chil-
dren with it.

Miscarriage.

843 I have heard from several Ainu men and women that mis-
carriages are very rare with them.

843 For two years (1903-1904) I myself closely observed all
114 changes in the population on the eastern shore of Sakhalin
Island and noted down two cases of miscarriage in 1903 (one
of a 29-year old woman in the eighth month of pregnancy;
another of a 24-year old woman in the sixth or seventh month
of pregnancy. Both bore normal, living children one and one
half years later). In 1904 I noted down one case of miscarriage
(with a woman in the ninth month of pregnancy). In these
[163] villages there were in the years 1903-1904 a total of 25 births,
and 147-155 women capable of bearing children. Among the
latter I count all women above the age of 15 and below 51.

843 The Ainu do not know that a miscarriage ensues if one of
164 the parents has syphilis. One of the miscarriages mentioned
177 above can be ascribed to this cause (the father was syphilitic).

I have no exact knowledge of conditions on the western
shore of Sakhalin Island. It is possible that miscarriages are
more frequent there since the inhabitants of those regions are
exposed to syphilitic infection through Japanese workers who
come to Sakhalin for fishing.

843 The Ainu themselves explain the causes of miscarriage in
753 the following manner:

1. If the husband has an abscess on his penis which refuses
to heal, this is not considered as a disease; as long as the man
does not keep /769/ his defect a secret and tells his wife and

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886 However, I believe that this figure is entirely arbitrary and
145 based on the statements of only a few persons. My Ainu friends showed me a woman who must have been from 56 to 60 years old since her son was already 34. She had stopped menstruating scarcely three years before and was certainly not to be regarded as an exception, according to my acquaintances. From the statistical data that I collected among the population on the eastern shore of Sakhalin Island, it appears that 12 persons were born to women of over 40 years of age. Of these women five bore children between the ages of 41 and 45, seven between the ages of 46 and 53. This constitutes 20 percent of all the women over 40 on the eastern shore of the island. It should be noted, however, that I only registered cases in which the children had remained alive, that is to say, the actual number of births is much greater. It may therefore be justly assumed that there are many women among the Ainu who menstruate beyond the age of 40 and whose menopause does not take place before 50.

841 Menstruation is not always regular among Ainu women.
145 I knew for instance a young woman who later died of influenza at the age of 25, and who, according to her husband, lost so little blood that he would jokingly call her a man. This circumstance the young Ainu considered the cause of her sterility, and he sorrowfully confessed to me, that he would have to look for another wife in order to obtain offspring. She frequently complained of pains and said she had the feeling as though something moved in her entrails that caused these pains. Sometimes she also experienced difficulty in breathing at the same time.

It sometimes happens, though rather rarely, that Ainu women have their menstruation not every month, but every sixth week, which is called kiem o-utur tuima, that is, a great interruption of the blood.

Ordinarily menstruation lasts two to three days, and with some women it last four days. In the latter case it is always painful.